[Chaco Period]

she has spells of nausea and is particular about her food. In general the mother of a young woman informs her about her condition. The Terena have two words for pregnancy, *ikaikoné* and *kochuechâti*. The Terena distinguish between a married man who is a father and one who is not, a father being called *imá* and a childless man, *máa*.

In the past, infanticide and abortion were practiced. Whether this was an original Terena custom or was taken over from the Mbayá is not certain. As the Arawak-speaking Guaná did not practice infanticide there is a strong likelihood that the Terena took over this custom from the Mbayá. The explanation the Terena now give for infanticide is that it permitted a family to have male and female children alternately. If the first child was a boy, the second should be a girl and if a boy was born, he was put to death by being strangled at birth by the midwife. If a family had too many children, or if children were inconvenient, the expectant mother would go to a shaman who would make her drink a beverage prepared from certain roots. If this failed the mother might still have the child strangled. If a male child was due to survive, twins, if they were a boy and a girl, were accepted; but if both were boys one would be killed. Twins were due, they believed, to the fact that the mother had eaten double fruits.

If the child was wanted, the mother, in the past, gave birth in her own home, attended by her mother or mother-in-law. Shamans were called only in cases of difficult birth. The husband must cut the umbilical cord, *uró*. As far as the Terena remember, no special knife was necessary to perform this act. The *uró* was later used as a charm in cases of difficult birth by being placed on the abdomen of a woman giving birth. In order to give birth the mother squatted on her heels, supporting herself by holding on to some stationary object. The midwife would massage her abdomen and assist in the removal of the child. The midwife then washed the child and gave it to the mother; she then rested for 6 days before resuming her duties.

After the child was safely delivered the husband would go out in search of "palmito de bocaiuva" for his wife, for these palm shoots were believed to induce a bountiful supply of milk. It was the duty of the paternal grandfather to give a name

[Traditional Culture]

/48 cont./

616 796 431 585 588

The Naati could never withhold any gift, at the peril of losing prestige; the Yunakalú was always a Wahêrê-Txané.

Then, the food was carried

616 796 526 to the place where the awaited banquet was to be carried out, after which the "Tadique" or Mootó began. (75) The Xumonó

[192]

75. While "Tadique" is a Guaikirú word commonly used by the neo-Brazilian population, "Mootó" is a Txané word given to that game by the Terêna (of Cachoeirinha). However, Altenfelder collected a third term, "Tchucutchú," as the name of this game among the Terêna of Bananal. (Cf. Altenfelder, 1949:364.)

[184]

stood on one side, the Sukirikionó on the other, confronting each other, in pairs, it being prohibited for two individuals of the same group to fight; the men's fight was followed by the /49/ women's, and as a closing note, by the children's. (76)

[565] [178]

76. The informants could not specify whether certain categories or classes had precedence for the beginning of the fight; they did not go beyond the categories of age and sex; as for status, they could tell us nothing, which seems to prove that already at the beginning of the

/93 cont./

/101/ I passed through all of the aldeas mentioned, starting my trip on February 21 and ending it on April 14 of the present year (1896).

• /92

Terena Vocabulary

Man, oyhénó
Woman, sénó
Infant, calihónó
Head, tuty
Eyes, uqué
Nose, guirij
Mouth, pahó
Teeth, ohé

Tongue, nené
Ears, quenó
Neck, docó
Hair, tutijé
Forehead, uhónhó
Arm, daquij
Hand, mohúm
Fingers, toes, coava móhúm
Body, nninho
Chest, chéné
Milk, atuchéné
Heart, omisconé
Liver, apacaná
Lungs, japahytinán
Intestines, ocóhó
Legs, anunzéré
Foot, jévé

Scrotum, ayháquiá
Anus, acicicó
Beard, achenoyhó
Skeleton, hopéthij
Buttock, curócunan
Cemetery, petyayháquiá
God, tupá
Father or cacique, cóchómonetij
House, petij
Walls, yévépetij
Roof, tunucunanpetij
Door, pahápetij
Bed, ypé
Net, tuyty
Ball, uthó
Ollas, chóróná
No, acó
Yes, all right, honaijtij
Small, calij
Water pot or jug, camuchy
Knife, peritau
Necklace, chúrópé
Arrows, chumé
Bow, chequij
Kitchen, oyécótique

/93 cont./

192
802

Masculine member, quaú
Feminine member, syuquaú
Gender /sex/, cotorohytij
Alcohol, cumá
Water, uné
1, aú
2, cahú
3, sjatúlé
4, pacahé
Fire, jucú
Money, tiuquetij /94/
5, sjutohé
6, petequé
7, chipahé
8, chachámé
9, charquihé
10, chatijhómé